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THE MUTUAL APPRECIATION OF EASTERN AND WESTERN CULTURAL VALUES

SIR RONALD GOULD

A number of tourists stood looking at an erupting volcano, and one of them, an American, exclaimed: "It reminds me of Hell!" Whereupon an Englishman observed: "These Americans do get around."

A TRIBUTE TO DR. CARR

Many of us here have met American teachers, not, it is true, in Hell, but in Copenhagen, Oxford, Oslo, Istanbul, Manila, Frankfurt and Rome. Now we are meeting in their own country, and I am given the opportunity I have long desired, to pay Dr. Carr a well-deserved tribute in the presence of his own people. Institutions, it is said, are but the lengthened shadows of individuals; or, in rather less poetic English, men make institutions. In a very real sense this great organization, W.C.O.T.P., is the embodiment of Dr. Carr's hopes and ideals.

From its early years he has tended W.C.O.T.P., nursed it, served it, and since its achievements have been so great, I would forgive him if he had become a little conceited. Woodrow Wilson said that every man who takes office in Washington either grows or swells. Dr. Carr took office in Washington as Executive Secretary of a big National Teachers' Association and of W.C.O.T.P., but with all the honor attached to his offices and all his achievements, he remains unspoilt, kindly, understanding, tolerant, modest. Dr. Carr, may I say what every teacher here would like to say himself? — "Thank you for all that you have done for W.C.O.T.P. You were its prophet, its architect and its builder. In your own city, we pay tribute to a real world citizen and to one who has made a substantial contribution to international understanding."

U.S.A. TEACHERS

And of course we are glad to meet in the U.S.A. for other reasons. We hope to renew our friendship with many of the fine American representatives we have met at other conferences and we hope to make new friends, too. From this you will see that, though English, I am not a Dr. Johnson, who was willing to love all men except an American, nor a George Bernard Shaw, who thought the 100% American was 99% idiot. On the contrary, like my colleagues, I respect your judgment, cherish your friendship, and am glad to be with you.

THE ENGLISH AND AMERICAN LANGUAGES

But to English-speaking delegates (and I mean those who speak the tongue that Milton spake) I must utter a word of warning. You must not expect to understand the language spoken here. For you use the Authorized Version: here they use the Revised. You must realize England and America are two countries divided by a common lan-

guage. Here you will find English words spelt differently, pronounced differently, and bearing new and extraordinary meanings. Words like "haybag," "hogwash" and "applesauce," which are part of the essential vocabulary for conferences, will need interpretation. And to save embarrassment, can I warn English (Authorized Version) speaking delegates that whereas at home suspenders keep up socks, here they keep up trousers, only they aren't called "trousers" but "pants" which elsewhere are garments never exposed to public gaze and never mentioned in polite society.

AMERICAN CUSTOMS

And then perhaps I should gently remind you that eating and drinking customs here are a little unusual. One of our poets noted this for he wrote:

"Alas what various tastes in food
Divide the human brotherhood."

Then he gave a number of examples, including this:

"And when they ask you out to dine
At Washington, instead of wine,
They give you water from the spring,
With lumps of ice for flavouring,
That sometimes kill and always freeze
The high plenipotentiaries."

More men will be appalled to learn that water, which rusts iron, rots leather and has a terrible effect on the inside of kettles, is actually still used for drinking.

But the women, who suffer much for the sake of their figures, will take comfort from the fact that the local drink contains no calories. Unfortunately, however, though the drink slims, the food fattens, for the poet continues:

"In Massachusetts all the way
From Boston down to Buzzards Bay
They feed you till you want to die
On rhubarb pie and pumpkin pie,
And horrible huckleberry pie.
And when you summon strength to cry
'What is there else that I can try?'
They stare at you in mild surprise
And serve you other kinds of pies."

But these are the occupational risks of delegates to W.C.O.T.P. and to be forewarned is to be forearmed.

EASTERN AND WESTERN CULTURAL VALUES

The theme of this year's Conference is the same as that of the UNESCO Major Project — the Mutual Appreciation of Eastern and Western Cultural Values. What a title and what a target for the scoffer and the hypercritical!

Why East-West? it may be asked. What is East and what is West? Is Turkey East or West? Is Africa East or West? Or is it divided, and if so, where? Search for such precise definitions will prove singularly unrewarding. What really matters is not whether this or that country is in the East or the West, but whether each country appreciates the achievements, the ideas, the values, the hopes and the fears of others.

WHY "CULTURE"?

But, it may be asked, why the highfalutin language? Why that detestable word "culture"? You will remember that Goering remarked that whenever culture was mentioned he felt for his revolver. I have a sneaking sympathy for him, for what often passes as culture is but social snobbery — "U" as opposed to "Non-U", "In" as opposed to "Out", pretentious, arty-crafty and phoney. **But if culture is what I believe it to be, the sum total of ideas, values, social and political forms of society; if culture is a measure of how far we have sought for and found beauty, truth and moral worth; if it is an indication of how civilized a society has become, culture is not irrelevant, trivial, snobbish, pretentious, arty-crafty or phoney. It determines a society's spiritual, mental and material well-being.**

But, the cynic may reply, why is it necessary to appreciate other people's culture? Why doesn't each country look after its own? And the short

answer is that it can't. The world is too small ; countries are too inter-dependent. There is no purely indigenous culture, none that does not owe something to others, none that can remain unaffected by others.

Take, for example, my own country. We owe the introduction of printing and the consequent spread of learning to the Chinese, much of our mathematical knowledge to the Arabs, ideas about democracy to the Greeks, our law to the Romans and our knowledge of the world of the spirit to the Jews.

Or take, as another example, the United States. Inspired by political and religious ideas from England, Holland, Switzerland, Germany and elsewhere, a colony became independent. National advantages have been exploited by means devised in many countries, and a high standard of living has been achieved. Yet these advances have been made while maintaining and giving deeper and richer meaning to human rights. Ideas about human rights were derived from many sources and particularly from some of the early settlers, who come here to escape from religious or political persecution, but these ideas have here been enlarged and refined.

Was it not one of America's greatest statesmen, Franklin Roosevelt, who, during the war, urged us to fight not alone for material things but for human dignity, for the four freedoms inseparable from human dignity—freedom of speech, freedom of religion, freedom from want and freedom from fear ?

Thus the culture of the United States is an amalgam of many cultures ; but all who aspire to independence, high living standards and a concept of human dignity will look to it for inspiration and guidance.

Or take, as another example, Asia. In those remarkable articles, "Reality in Asia" and "The Destiny of Asia", written by Dr. Welty, our Assistant Secretary General, (the most penetrating articles on this topic I have read, and which I advise you to read and re-read), he showed how Asia's aspirations, Asia's values, Asia's ideas are being modified by Western ideas. Like Western countries, Asia wants food, clothes and homes. Asia believes poverty is caused by man and can be prevented by man, that man is greater than material forces and he can control them, that if he wishes, he can become master of his fate. Like Western countries, Asia seeks independence and freedom from oppression by its own leaders and by outside forces. Asia is endeavouring to destroy family despotism, raise the status of women, and kill the notion that some races are superior to others. These reforming ideas have come from many sources, and they need further reinforcement.

There is then no pure culture. All culture is affected by that of others, and national cultures can be improved and refined by contact with the best in others. Is this important to ordinary people ? It is. Let me take a simple illustration. Many parts of the world know the meaning of real poverty. Asia is poor ; with more than half the world's population it consumes less than one-fifth of the food the world produces. Millions are hungry ; tens of thousands die of starvation. And what will enable the East to provide more food ? Technology, know-how, the use of that knowledge which is power, the harnessing of science to production, the transfer to Asia of Western ideas, or if you like, of scientific culture. And then, if this know-how is introduced from outside, note what will happen. More food will be produced and since international trade is really barter, Asia will get more from other countries and other countries will get more from Asia. Appreciation and understanding of the cultures of others, then, is not mere altruism—it is the way to a better material life for all.

And note this, too. Unless ideas about human dignity and human freedom prevail everywhere, there will continue to be international tensions, international incidents and even war.

This, then, is no academic subject. It is vital to human well-being and even to human survival.

But what has all this to do with Education? The teachers' task is to transmit to their pupils the best in their national culture. They can play a part in refining that culture by leading their pupils to appreciate some of the worthwhile in other cultures, and this must be done if the world is to be wiser, more prosperous, and free from the tensions which lead to war. **Whatever else Education may do for children, it must free them from ignorance, prejudice and parochialism. Anything less is insufficient for today's needs.**

BETTER PURPOSES

And how is this to be done? Do we add another subject to the time table or use a few new visual aids? This is but tinkering with the question, when fundamental re-thinking is required. What is really needed is an education actuated by better motives, with better content, given in a better way, under better conditions by better people.

Let us look at each in turn. First, education should be devoted to better purposes. An American University (I am told) chose as its motto "Pep without purpose is piffle." Regretfully I must admit that some education is piffle, for it is all pep and no purpose. I have no particular objection to pep, but I insist purpose is important. Said Abraham Lincoln: "If only we knew what we were about perhaps we should get about it better." It is clear to me that some of our educational problems arise from the fact that some teachers are but dimly aware, or even oblivious of what they are really about.

This is dreadful some will say; education needs no purpose; it is an end in its self and it is advocating a biassed education, an education committing people to social ends. Unashamedly, I plead guilty. I am advocating a purposeful education, for to me education is a social dynamic. I am advocating a biassed education, but biassed towards the best. I want teachers committed to the production of good citizens of their country and of the world. I want them to combat ignorance, suspicion and prejudice whenever it may be found. I want them committed to the pursuit of truth, beauty and moral excellence.

There is little risk, I think of any of our countries committing themselves to ignoble educational purposes. But there is a real risk we may be muddled in our aims or pursue ends that are too narrow. Some, for example, appear to be concerned about other-worldly ends. They readily become air borne. The sordid business of earning a living, they think, must not be mixed up with education.

What nonsense! I readily concede man has a right to a personal life, even an abundant personal life. But he also has to work, for we all belong to the working classes now. He has to live in a real world, not a dream world, but the world as it is. He has to spend his leisure in this real world and become a citizen of it. And children should be educated for this real world.

I know man does not live on bread alone, but he can't live without it, or, as Mark Twain remarked, "A man does not want Michaelangelo for breakfast."

Yet this isn't the biggest risk in education today. When the Sputnik was put into orbit, many rushed to the conclusion that education should be revolutionized and devoted to technological ends. And indeed the emphasis today is almost exclusively on education as the means by which individuals and the country generally achieve a higher material standard of living. I am all in favour of higher living standards, but other things need emphasis too. A. N. Whitehead rightly reminded us that "A man may know all about the laws of light and yet miss the radiance of the sunset and the glory of the morning sky." Education must produce not only better scientists, but men who are aesthetically and spiritually alive.

Again, since half the world is illiterate, it is not surprising that in some countries the main educational purpose is to make people literate. Yet that purpose needs widening too. We must not forget other things, and particularly what Plato called the science of good and evil, or, if you like, the pursuit of moral worth.

I must admit I cannot define the purposes of education for you. Purposes must vary between country and country and even school and school, because history, traditions and aspirations vary. Each school must define its own purposes. This is all the advice I can give : *first, define purposes as best you can and make them worthy purposes ; secondly, avoid, like the plague, narrow aims ; thirdly, relate to the purposes all that is taught and how it is taught ; fourthly, constantly reflect on what you and the pupils are doing and how this relates to your purposes.* You will then find that method and content will more and more fulfil the purposes, and the purposes themselves will be clarified.

BETTER CONTENT

In preparing curricula, then, only that relevant to the purposes should be included ; all else should be excluded, and if in your enthusiasm, you are tempted to attempt too much, take note of Gould's Law, which runs as follows : "If more is added to a pot which is already full, a mess is created." Don't therefore, add, unless you are prepared to take away.

And don't I beg you, change everything, and abandon the traditional as being useless and oldfashioned. People who do this are just as dangerous as those who want to leave everything alone.

Gustav Holst, an English musician, remarked there were two kinds of musical philistine—he who believes musical history to have begun at a definite date and he who believes musical history to have finished at an equally definite date. Dean Inge, an English theologian, said there were two kinds of fools—those who say, "This is old and therefore good" and those who say "This is new and therefore better."

In education the philistine and the fool are out of place. The worthwhile is not necessarily old or new. It could be either or both. So if we are going to improve the curriculum, we should make selections of old or new material, but all must be relevant not only to the capacities of children but to the purposes to be pursued.

BETTER METHODS

And then we must examine our methods to make sure they help to fulfil our purposes. I am no pedagogical expert but I see colleagues falling into the error of regarding methods as of little or of no importance or alternatively all-important.

Let me give two examples of the devaluing of methods : Here is number 1. Moral conduct, it is assumed, is merely a matter of knowledge. Teach the right things and children become moral. This is a fallacy. In moral education content and method are both important. For virtues and powers are developed not just by knowing of them but by practising them. I submit that in the classroom unselfishness, courtesy, toleration, co-operation and appreciation of others' efforts and achievements need to be practiced just like Reading, Writing and Arithmetic.

Here is example number 2. Scientific education, it is said, is too narrow, so humane and liberal studies must be added to make the scientist liberal-minded. This, too, is a fallacy. In these days of increasing specialization, I doubt the practicability of adding much in the way of the humanities to science courses. But is it true that the study of science is illiberal and the study of the arts liberal ? I know liberal-minded scientists and illiberal arts men. The fact is that science teaching can be liberal if it is constantly related to life, to its effects on men, to its social consequences. Indeed it has freed many men from prejudice and

parochialism, and enabled them to work more readily with their fellows.

Of course, literature and history ought to be liberal studies, for they deal with men's hopes and fears, loves and hates. But sometimes these subjects have been taught in an illiberal way with no suggestion that they bear on personal relationships. Even literature and history can become a mere matter of assimilation and regurgitation with no liberalizing effect. Thus there are no liberal or illiberal subjects; there are only liberal and illiberal ways of teaching and learning. Liberal methods are needed in history, literature, science and all subjects. All that is taught should be related to man, his needs and his aspirations.

But the worst error of all and the most prevalent is to regard content as unimportant and method all-important. The teacher's task, it is said, is to create the conditions within which a child can be happy, and happiness is derived from doing what one pleases. Thus content is of no great importance. This, too, is a fallacy. It misunderstands the nature of children and the nature of happiness. At all costs, so some have suggested, the child must avoid strain or he will become anxious and something dreadful will happen to his psyche, his ego, his libido, or whatever is the current word. Education, they infer, demands no effort. It is an experience, like falling in love, joy, or the state of Grace. It is not achieved; it is given. This is contrary to my own, personal experience, and all I know about children. Real and abiding happiness does not spring from ease and idleness. Happiness comes from strain, tension, struggle, from grappling with difficulty and succeeding. Music, I may remind you, comes from taut strings, not slack ones. No education worthy of the name is possible without effort. Sweat has pedagogical and character-building merit.

You will therefore see I have no sympathy with those schools where the rights of children are cherished and where teachers have none to cherish; where intellectual content has little importance; where projects and methods that ought to be means to further the ends of learning have become ends in themselves, and where teachers are never allowed to raise their voices in anger and the children never lower theirs except from exhaustion.

I have admiration only for those who regard methods as important means of serving great ends, and who realize that every new burden cast on the school, and every widening purpose to be followed, demands a new valuation to ensure that methods serve the determined ends.

BETTER CONDITIONS

At previous Conferences we have discussed how education is hampered because teachers, buildings and money are in short supply. We have agreed that what is chiefly wrong with the schools is their poverty. This must be constantly stressed. Half of the 500 million children of school age in this world (that is under 14) are getting no education at all.

Even in wealthier countries classes are often overcrowded and buildings are inadequate. Institutionalized teaching, mass production, factory techniques, leave little time for anything but assimilation, and the lack of individual attention and the inadequate time given for reflection can easily lead to political and social irresponsibility.

No doubt some countries have the will to provide good education facilities, but lack the means. I am told that if the whole local authority and national revenues in India were devoted to Education, they would be insufficient to provide primary education for every child. But some countries have the means yet lack the will.

The fact is, substantial natural backing and substantial national resources are needed for modern education. Without them, even in countries like the U.S.A. and Canada, phrases like Equality of Opportunity have a hollow ring. Teachers can determine the purposes

of their work, work out curricula and devise suitable methods, but the help of others is needed. In particular, Governments must learn to give priority to the things of the mind and spirit.

BETTER TEACHERS

Now may I add what is generally overlooked? Schools need not only enough teachers, but teachers of the right sort. And what are they? Obviously they must be academically qualified, though standards must vary from place to place. Yet we need more than this. **Teaching is not just a job. It is a vocation, a profession, which involves dedication to ideals and causes greater than ourselves.**

Schools need teachers with a real sense of vocation and a true professional spirit for many reasons. Heavy responsibilities like those I have enumerated demand high quality teachers. And if we are going to wage war on prejudice and suspicion, and be successful, we must not rely alone on text books describing toleration, unselfishness and sacrifice, but on toleration. unselfishness, and sacrifice incarnate in teachers. What is taught, why it is taught and how it is taught may all be important, but what the teacher is, is most important of all.

WHAT ABOUT IT?

Thus you will see that the appreciation of Eastern and Western Cultural Values is a real challenge to our thinking, to our educational practices and to the quality of our own lives. It reminds us we are educating children in a tough world, where suspicions and misunderstandings, intolerance and stresses abound. It reminds us we must learn to live together not alone for altruistic reasons but because the alternative is too unpleasant to contemplate. And an education suited to such a world must not be soft, slipshod or spineless. It must make big demands on teacher and child.

You remember what Kipling wrote:

"Oh East is East, and West is West,
and never the twain shall meet
Till Earth and Sky stand presently
at God's great Judgment Seat.
But there is neither East nor West,
Border nor Breed nor Birth
When two strong men stand face to face though they come from the ends of the earth."

Note what he says: your ideas are impossible of achievement: Eastern and Western minds cannot meet in understanding: Ignorance and misunderstanding is inevitable, and may result in conflict.

But the twain have met. In schools, children of different races work together and play together with complete absence of racial tensions. The child-like have no racial, sex or language prejudices. **The child-like, of whatever age, are of the kingdom of heaven. In them East and West can and do meet.**

And in WCOTP there has been neither East nor West, Border, nor Breed nor Birth. And we have not stood face to face in conflict, but side by side in common purpose. UNESCO's theme now presents us with a fresh challenge. Let us accept what is fundamental to it, that education is the great transforming power, that it can work a material, intellectual and spiritual revolution. I know schools have their failures and partial failures, for human nature is unreliable. But despite this, if the world is to make moral and spiritual progress we must rely upon education.

Let us then take this message back to the three million teachers we represent in our own countries. Let us urge our colleagues to re-examine their theories and their practices. Let us encourage them to dispel ignorance and misunderstanding, to root out fear and suspicion in all of the many millions of children entrusted to their care. For the challenge of a world divided and sub-divided by indifference, misunderstanding, fear, selfishness and greed can only be met by making men better. To that supreme task let each of us today dedicate himself afresh.

DO CONFERENCES BEAR FRUIT ?

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Between December 23rd and January 10th no fewer than three separate conferences about the teaching of English were held in the city of Madras. Much of value was said, especially where delegates were able to discuss topics in small groups, and some excellent articles on different aspects of the subject appeared in the press. But it is a little depressing to reflect that many of the same things had been said at similar conferences held in previous years and that few of the recommendations made had been implemented. Indeed, where changes had been made, they were sometimes directly opposed to the suggestions made by conference-delegates. For example, the Conference of Training College Lecturers in English held at Nagpur in December 1957, in their report on examinations, said "New-type tests should form an invariable and integral part of examinations, at all levels." In Madras State, Heads of Schools were informed, some time after the beginning of the academic year 1958-9, that at the next examination, that of 1959, no New-type tests would be given, but that Precis-writing and additional essays would be set.

What is the practical value of the study of the English language to the majority of Indian children ? Surely it is that they should acquire some ability to speak and understand, to write a very short and simple piece of prose, such as a letter, and to read and understand an easy English book. Only the more intelligent minority, the pupils who are going on to College, need to be able to write 'essays' in English or to do Precis-writing. These accomplishments should be acquired in the Pre-University year, during which students should learn to switch over to working in English. This year is a year when English might well be studied intensively, and most other subjects discontinued.

The new S.S.L.C. English examinations will intensify the evil of too little attention to understanding and speaking and too much attention to essay-writing. The true interests of the majority will be, to a greater degree than before, sacrificed to the real or supposed interests of the College-going minority. Now every youngster of 15 or 16, who takes the S.S.L.C., will have to write at least five so-called 'essays' of about a page each, besides a letter, a precis and several paragraphs. What a terrible thought it is! What acres of paper and gallons of ink will be wasted in the production of shockingly bad pieces of original composition, or of stereotyped compositions written by teachers and learnt by heart. In Britain it is believed that the ability of a school child of fifteen or sixteen to write free composition in French can be adequately tested by only *one* piece of work, but the topics *are* such that memorizing of possible answers would be useless.

Experts on Evaluation are at work in India. What do they think of the multiplication of essays in school examinations ? New Type Questions, which are now in Madras State to be replaced by extra essays, admittedly have their drawbacks, since they give much scope for dishonest practices, but so do essay questions on set books. And the New Type Questions were surely of value as a means of testing comprehension quickly. The sudden disappearance from examination papers of these short tests of understanding will encourage bad teachers to neglect intelligent, individual reading, and study, and to increase the pernicious practice

of dictating model answers and dispensing with understanding of the text.

Many recommendations have been made about improving the skill and knowledge of the teachers of English. Both at Nagpur and, more recently, in Madras, conference members have recommended that some of the B.T. students should be allowed to concentrate on the teaching of English, to take the one subject, English, instead of, say English plus Science, or English plus Social Studies. This recommendation could be implemented quite easily. High Schools should be provided with English Specialists who teach only English; many of them have Tamil Pandits, who teach nothing but Tamil. In Britain, French specialists normally teach only French. Why should it be thought, as it appears to be in India, that any graduate can teach English ?

What of the teachers who handle beginners, the Secondary Grade teachers who normally take classes for the first two or three years of the English Course ? Little is said at conferences about them, but at Nagpur it was at least stated that 'Provision should be made for competent teaching of English in the first few years of English teaching, especially in the first year of work.' Has anything been done ? Some of these teachers, though necessarily ill-equipped in English, are keen and eager to learn. Could not some who show aptitude for the language be given special training ? It is done in Physical Education. Could it not be done in English ? The teaching of beginners is an extremely important and difficult task. In Britain it is often the most experienced graduates who take the first year classes for French. It will be of little value to lengthen the period of English study, unless something is done to improve the quality of the teaching. As Dr. Boyd wrote in *The Hindu* of Dec. 28th, "Teachers must know their stuff."

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AIMS OF SOCIAL STUDIES

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When we refer to the aims or purposes of Social Studies, it does not imply that Social Studies as such has any specific aims or purposes. It is only the people, with whose life and actions—past and present—Social Studies acquaints us, who have aims or purposes. By purpose we mean, what a particular group or society of people wants to achieve and improve itself and the several ways and means by which it tries to effect this improvement. Extending this idea further, we may, for the sake of pointed attention, list out some specific purposes of Social Studies. They are :—(a) Developing social consciousness, (b) Adjustment to environment, (c) International understanding, and (d) Understanding the story of man.

Social consciousness may be developed by teaching them the history of ancient civilizations and also speculative anthropology. By letting them have an insight into the arduous struggle for existence which the people of haloyon days waged against Nature and Animals, and the several astonishingly original inventions which they made to make their living considerably easy. But we cannot say for certain that, because the student has read about the story of progress of his own society or a group of societies, he has improved socially. Though this study of the past may help him to formulate for himself certain good concepts and ideas, we could assess his progress only in terms of his actions which would reveal clearly whether he is weak or strong.

Our teaching about the spirit of service, co-operation, respect for others, etc., as the aims or purposes of Social Studies may be quite nice to hear but they should not stop with merely being empty and high sounding phrases devoid of any practical significance or utility. We could present a fact or situation and observe how he reacts to it. Suppose we say, "the price of cotton textiles is going down at present very steeply." One can say "O! this is favourable to me!" But he can also say "How will this downward trend affect the poor labourers in the mills?" This latter statement we can take as an outward manifestation of his inward development. This is social consciousness.

Another aim in teaching Social Studies is the development of critical thinking and proper understanding. To know a thing is entirely different from to get simply acquainted with it. For example, if we mention the Battle of Hastings—it is simply a date for him fetching one or two marks in the examination. He does not know anything about it. Nor is he interested to know more about it because that curiosity has not been kindled in him by the teacher. So the student's acquaintance with the Battle of Hastings is exactly similar to something like our wishing Good Morning daily to a friend of ours along our way to the office. We don't know anything about that person except the fact that we happen to meet him every day at the same spot. This is mere acquaintance. So also the same thing happens in the examination. The student would simply ask "How do you do, Battle of Hastings?"

If our aim is to develop proper understanding, then we should be very careful even at the outset to see that our expression of the ideas we want to impress upon them, is so clear and precise, as to give no room to any

vagueness or confusion. A student of an American Public School, wrote as follows during a class test :—

"The French Revolution wrote unpleasant letters to the American Revolution pointing out how ridiculous it was. The teacher enquired that particular student, why he wrote like that. The student replied, 'Sir, however ridiculous it may be, you said it.' When the teacher summoned for his note book, he found that he had dictated as follows :— 'The French Revolution corresponded roughly with the American Revolution.'"

Another aim of Social Studies is the "Development of the Right Attitudes". Attitude development is not a thing which can be dictated to or driven into the students. It is an unconscious change which takes place over a course of time and of which the student himself and others are conscious only after some time. Moreover, when the teacher says, he is going to instil the right attitudes in his pupils, it actually means that he is going to teach his own attitudes. Or even when the teacher tries to elicit the student's opinion on any matter, it does not mean that he knows much about it, but he simply reflects his family prejudice. Even if all the pupils give out their opinions, it will only be "a forensic display of ignorant opinions". So, the term "Developing the right attitudes" actually implies the development of critical thinking in them and help them to form their own right attitudes after due consultation and cogitation.

Hence the aim of Social Studies is not merely to enable the pupils to get acquainted with facts and situations, but really to know about them and to know means to become surer.

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BRITISH STUDENTS WILL TEACH AT INDIAN SCHOOLS

Six young Britons who have recently completed their education at British public schools are arriving in Delhi by air on August 15. All of them are about 18 years old and are coming to India as student-teachers for one year at schools in different parts of the country, under an arrangement made by the British Council.

One of the boys, T. Peter Lee, of King Edward's School, Birmingham, is going to Lawrence School, Sanawar. Another, J. G. L. Jameson, of Winchester College, is going to Doon School, Dehra Dun. Two—Richard L. Nobbs, of St. John's School, Leatherhead, and R. J. Lea, of Haileybury College—are going to Mayo College, Ajmer. Two more will go to Modern School, New Delhi ; they are Anthony Elman, of Clifton College, near Bristol, and P. M. Charlwood, of Sevenoaks School, Kent.

All the boys will undertake some teaching to junior forms and, in addition, will act as games coaches and give tuition in spoken English. Peter Lee will lead the boys at Sanawar School in out-of-school activities. He said that the headmaster at Sanawar had arranged for a trek to the Himalayas during the winter holiday, and preparations were being made for it already. The master who will be in charge has only recently returned from a course of instruction under Tenzing.

The visiting students have had distinguished careers at their own schools, and are planning to go up to universities on their return at the end of their Indian assignment. The whole party is to spend a few days in Delhi before going on to their respective schools.—B.I.S.

HELPING LONDON CHILDREN TO LEARN ABOUT INDIA

An exhibition showing typical scenes from many Indian states, chiefly in the form of posters and charts, has been built up by the London branch of the Indian Institute of World Culture, and is available for display in London schools. The accent is on India's traditional crafts, historic monuments, costumes, art and literature.

" We get many telephone calls from teachers in London, asking if we can help them to interest the children in the subject of India ", said one of the Institute's organizers. " So we have arranged this display to send to them. Several schools have used them in their libraries ".

With this display the Institute sends a list of books about India. It also sponsors lectures designed to explain the culture of the East to London audiences.—B.I.S.

SCHOOL KIDS RUN THEIR OWN TUCK SHOP

ISRAEL FRIEDMAN

School children running their own tuck shop ? Why not ? This is now taking place in a number of Soviet schools, as a result of a quite new innovation in Soviet life—school co-ops.

It all started in Lithuania where there are now co-ops in 82 schools, covering about five thousand children. Moldavia, the Ukraine and many parts of the Russian Federation have since followed suit.

How are these co-ops run ? And what do they do ?

Well, let us start with the rules. Model rules worked out in Lithuania are being used everywhere. Under these, any pupil can become a member on reaching 14. Entrance fee is one rouble, and a share costs ten roubles.

INDEPENDENT

The school co-op is quite an independent unit and belongs to the local district co-op society.

The members of the school co-op elect a managing board of five and an auditing commission of three. These are usually senior form pupils.

In some schools shopping and canteen commissions are also elected.

What property does a school co-op own ?

The district co-op transfers to it school kiosks, canteens and dining rooms.

If turnover exceeds 10,000 roubles a month, there is a paid assistant. Otherwise the pupils themselves perform the service, in groups of three or four, which are changed every fifteen days.

SUPERVISION

Business is usually done before lessons, during the lunch break and after school.

The co-op board supervises all the work, maintains contact with the co-op supply depots, sees to it that enough goods are available and that meals do not lack variety.

The school co-op also collects scrap iron and gathers berries, mushrooms and herbs.

The district co-op supplies the necessary equipment, stock and turnover capital, and allows an eight or ten per cent discount on the price of goods.

In this way, the school co-ops can build up capital reserves. Under the rules, the profits, after payment of tax, are divided as follows : up to a fifth for members' dividends, a fifth for members' recreation facilities, up to a tenth for bonuses to the most active members, and the remainder—not less than half—to replenish stocks and so on.

Many school co-ops have a fairly large budget. Their profits are also quite considerable. This provides for excursions, sporting equipment, musical instruments and amateur art activities.

I think this whole development very significant. It reflects the desire of school children to take part in public life and shows the popularity of the idea of co-operatives among children.

EDUCATIVE

School co-ops will also help to draw young people into socially useful labour and enable them to choose a trade.

The Ukmerk school co-op in Lithuania, for instance, has a cooking circle attended by 50 school children. The Plugen school co-op in the same republic, has helped set-up a school rabbit farm, for which the pupils breed rabbits at home.

Some members of the school co-op are being trained at the district co-op warehouses and shops.

In some cases school workshops have been transferred to the school co-ops. For example, the Veliko Bychkovo school camp, in the Transcarpathian Region has its own tailoring and joining shops.

The district co-op orders from the school co-op shop assistants' overall, or shorts for children attending kindergarten.

In this co-op if a member slacks in his studies he may be expelled from the co-op, and his share returned to him.

So, if any Soviet "Billy Bunter" has the idea of spending too much time in his "own" tuck shop and eating ice-cream instead of studying, then he'd better think twice.

THE DESTINY OF ASIA

PAUL S. WELTY,
Assistant Secretary-General of WCOTP.

Asia is people. People till Asia's earth, write Asia's poetry, make Asia's laws, fight Asia's wars, sleep on Asia's land, and dream Asia's dreams.

Asians are people with a destiny. Numbering over half the human race they are constantly assuming a more active role in determining the pattern and substance of their fate. They are no longer the playthings of destiny, but creators. The destiny of Asia can be comprehended only by those who know that Asians are moved by human needs, human wants, and human ideals, that they are conscious of the shape and magnitude of their destiny, and that they are determined to mould this destiny to meet their needs.

Asians are destined to eat better. This is their primary human need. For generations Asians have been a hungry people. But now famine is no longer considered inevitable, the punishment of a sadistic god nor the response of a violated earth, but a great community problem which can be solved by human minds and human hands. Hunger is no longer regarded as a natural condition but as a cause for active dissatisfaction. Asians are resolved to remove famine and hunger from their destiny.

Asians are destined to be better informed. Education has been the ideal of the Asian people, for countless generations. The scholar stood at the apex of Chinese society, and only he could administer the affairs of state. Educated Brahmins dominated the life of India. The Japanese hierarchy was headed by the soldier-aristocrat, but tradition required that he be able to read and write. Today, in Korea, Indo-China, Burma, Thailand, Indonesia, and the Philippine Islands, the educated man—the person who can read and write—is the respected man.

But more than tradition is behind the tremendous drive towards universal literacy that is now sweeping Asia. Through literacy, Asians expect to gain access to the accrued knowledge of mankind, and thus build for themselves better and happier lives. Furthermore, Asian leaders, determined to industrialize to the fullest possible extent, and knowing that modern industry requires workers who can read and write, are stimulating the mass education of their people. Schools and village reading classes are springing up all over Asia.

Asians are destined to collectivize. Asian leaders believe that they do not have the time to build up their industrial establishment at the same leisurely pace as Western countries such as Great Britain and the United States

did. The tempo of world events plus urgent needs of a demanding people are forcing Asian leaders to adopt what they consider swifter methods. They feel that economic and political advancement can be acquired only by efforts of the entire people working together, with a massive infusion of state aid. The Asian people are well disposed towards co-operative action of this kind since it has been practised for centuries in their cities and villages.

Asians are destined to participate more in domestic politics. In every area people are becoming actively involved in the political life of their respective countries. The leaders of almost all Asian countries think and speak of themselves as the elected leaders of the people. Asian people are told it is *their* government and *their* will that the government expresses. Even Communist officials refer to themselves as the "Peoples Representatives". Elections are held in most countries, and, although the choice of candidates is often limited, nevertheless, the Asian people do get a chance to express an opinion in a formal way. This is a new experience for them, but they have taken to it with ease and enthusiasm. Japan, India, Indonesia, Philippines, and Burma, all have enthusiastic turnouts at elections, and candidates go out among the people to woo their votes and explain their platforms.

Asians are destined to become more respected. Perhaps nothing has been resented more by the Asian than the conception of him as an inferior by the white Westerner, colonizer, missionary, businessman, or tourist. Clubs "for whites only" in Bombay, Calcutta, Singapore, Hong Kong, Shanghai, Tokyo, Manila, and elsewhere, were and are hated symbols of white arrogance. Parks and laws "forbidden to dogs and natives" were constant reminders of inferiority. During the American occupation of Japan, the signs over washrooms used by Americans which read, Japanese Keep Out! were vivid reminders in Japanese minds of their inferior status.

Asians are determined to be respected. Feeling that they are the equal of any other human group, and the superior of some, many of them are ready to forfeit law, order, and their own lives in order to obtain this respect. The urgency to build up the economic, political, and military power of their nations is in part motivated by the desire to become "equal" with the West. Their reluctance to employ foreign personnel, their quick sensitivity to any implied slur by white foreigners, the sometimes harsh treatment of white Westerners living in Asian countries, their desperate, defiant attitude when logic is sometimes on the side of the Westerner, their resentment at being forced to accept charity from Western nations—including the United States, their insistence on running their countries without help from foreigners, especially if it is offered with any hint of superiority, are all responses to attitudes displayed by past and present generations of white foreigners.

Asians are destined to become more nationalistic. For centuries the Asian people gave their first loyalties to the family, the clan, the caste, the class, or to individuals, but seldom to a nation-state. When the Westerners came to Asia they brought the spirit of nationalism with them. The Asians began to think of themselves as a separate and special body of humans sharing a common territory and possessing common distinctive characteristics such as language, race, traditions, history, and religion. Leaders of various Asian countries deliberately fostered this feeling in order to foster internal unity. Japan is an outstanding example of a people deliberately indoctrinated with a feeling of national pride centered in the Emperor.

Asians, following the example of Westerners, attempted, quite successfully, to express this cultural unity in the establishment of independent nations. Today patriotism is emerging as a strong motivation for Asian actions. The nation is replacing the

family, the clan, the caste, and the Emperor as the first loyalty of the people. Political and intellectual leaders of Asian countries are using every device to bring about a more intense and devoted love of the nation-state. Asians are becoming like Westerners in their response to a waving flag and a stirring national anthem.

Asians are destined to resist colonialism everywhere. Liquidating the remnants of colonial administrations still scattered here and there in Asia is the first concern of the Asian people. Indonesia is firmly resolved to liquidate the Dutch colonial regime in New Guinea—Indonesians refer to this territory as West Irian—and replace the Dutch colonial regime with an Indonesian government. India is passionately devoted to the goal of reclaiming Goa from the Portuguese and of replacing foreign rule in all the enclaves now held by foreign nations in India.

Asians are destined to engage in internecine conflict. The presence of three major powers in Asia—India, China, Japan—surrounded and girded by a number of secondary powers, has already resulted in incidents, fears, border tensions, spheres of influence problems.

The Nationalist Chinese Government on Formosa detests the Communist Chinese Government on the mainland. South Korean spokesmen use strong language when speaking of North Korean officials. Laos, Cambodia, and South Viet Nam are extremely wary of the activities of the Communist officials of North Viet Nam. Thailand, Burma, Malaya are all fearful of the Communist colossus, China, on their northern borders. Many countries are suspicious of the intentions of the Japanese.

To sum up. A new, dynamic spirit is abroad in Asia. The people of Asia now know that there can be a better life for themselves and their families. They have learned from Westerners, from Asians educated in the West, from Asians educated in Asia, from the lips even of their village elders that they have the power and capacity to wrest from the earth a better life. What is this better life?

It means enough to eat, a comfortable home to live in, and education for his children, medical services and medicine when he or his family is sick, some leisure and adequate funds to enjoy that leisure, and a respected place in the eyes of the world. The challenge facing both Asians and the West is how to make this better life a reality. If it does not become a reality, there can only be trouble and chaos for Asia and the world.

—*Panorama:* Summer 1959.

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MASULIPATAM

THE NEW EDUCATION FELLOWSHIP

Forthcoming Educational World Conference in India

Delhi: Dec. 59—Jan. '60

THE NEW EDUCATION FELLOWSHIP was founded over thirty years ago, as a rallying point for people of all countries who felt that, if ever peace were to be secured, one approach to it lay in making education less competitive, more creative, and less purely intellectual. Since then, the Fellowship has become the one permanent, international, non-governmental organisation to unite like-minded educators, not on questions of professional status, but of adjusting education to the needs of the twentieth century. Its hardihood is perennial.

Three features peculiar to its organization may account for this. In the first place, its purpose has been one of self-education ; it is not concerned with propaganda for any particular ideas or methods but exists to enable educators to educate one another. Secondly, its membership is not confined to those professionally engaged in Education, since it brings together not only teachers from every type of school and college, but also parents and administrators, and in its ranks are to be found scientists, musicians and artists, as well as industrialists and other employers, for it has realized that education is one of those aspects of life which go on continuously from the cradle to the grave. Lastly, it has acted on the basis of a belief—unshaken by all that has happened since 1921—that people of personal integrity who believe in the value of human personality can understand one another and act in harmony.

The Fellowship has, from the start, been an international body. It started by attracting to itself founders of new schools and experimenters with new methods from all over Europe and the Americas, from India, Japan and China, from Africa, Australia, and the scattered Oceanic islands. They are all bent upon understanding more fully the nature of the children in their schools, and were therefore eager for any help they could get from doctors, psychologists, and the great pedagogues, such as Froebel, Decroly, Montessori and Dewey ; they were all convinced that children gain knowledge and wisdom to a large extent from their own discoveries and experiments ; they were all beginning to be aware of the creative powers that lie within every child and that do not necessarily correlate closely with his academic prowess ; and they all felt that the child's social experience in school, hitherto so often cramped in the interest of book-learning, should be one of the most important areas of learning if school were properly to equip him for life.

If it were to succeed, such a movement must be wide open to new ideas not only at its inception but throughout its career. The Fellowship continues to act as an open forum for all those honestly concerned with continuous research into the nature of education and its practical application. The essence of the New Education Fellowship resides in a principle that Progress depends upon the open mind and upon the maintenance of contact between those with differing point of view. A second principle is that of forming its governing body from those who have something personal to contribute. Enthusiastic educators with open minds and no personal axes to grind were invited to join the Executive Board in their personal capacity. The one essential was that they had a ' sense of the horizon ' a growing consciousness of the persistency of change. Further it has

never wavered in its insistence on the need for a new approach to education; nor given up its faith in the creative powers of man. It has held steadily to the conviction that the problems facing him can be overcome if the young are properly prepared for the responsibilities of maturity.

The ideal of the New Education Fellowship of continuous search for new approach to education and maintenance of open mind to differing points of view has been responsible for many Seminars or International Conferences organised under its auspices. THIS YEAR WE IN INDIA ARE FORTUNATE TO HAVE THE TENTH WORLD CONFERENCE OF THE NEW EDUCATION FELLOWSHIP. The details of the forthcoming World Conference are as under :—

THE TEACHER AND HIS WORK—EAST and WEST is the theme of a conference to be held in the University of Delhi, India from 28th December, 1959 to the 6th January, 1960, with the approval and agreement of the Government of India. The working language will be English and the main work of the conference, which is designed for 600 participants, will take place in small permanent discussion groups of ten members. Each of these will be in the care of a skilled and experienced leader, who will have spent the previous fortnight in a preparatory seminar. These men and women are drawn from some fifteen countries, two-thirds of them from the 'East'.

The conference theme will be studied under six main headings :—

(1) The Gandhian contribution to Education. Trainer-Lecturer : Sri G. Ramachandran, Editor, *Gandhi Marg.*

(2) Philosophy and Practice of Teacher Education. Trainer-Lecturer : Professor Ben Morris, University of Bristol Institute of Education.

(3) Administration, School Inspection and In-Service Education. Trainer-Lecturer : Mr. S. C. Mason, Director of Education, Leicestershire.

(4) Education in Home and School for full Responsible Living. Trainer-Lecturer : Professor Abdul Aziz El Koussy, Technical Adviser to the Ministry of Education, Egypt.

(5) The Place of the Sciences in modern education. Professor J. A. Lauwerys, University of London Institute of Education.

(6) The Contribution of the Arts in Modern Education. Trainer-Lecturer : Dr. Mulk Raj Anand, Scholar and Author.

The conference will have four primary aims : (1) to give members an opportunity of exchanging ideas and information in a stable group, in which some permanent friendships across national and other barriers will be formed, and mutual appreciation of Eastern and Western cultural values will be enhanced ; (2) to demonstrate the value of small-group discussions as a teaching medium ; (3) to help forward the movement towards a more integrated curriculum in the training of teachers and in secondary education ; and (4) to promote a closer understanding between those engaged in the administration and practice of education.

The NEW EDUCATION FELLOWSHIP, which is responsible for organising the conference, has arrived at a way of working which seems to be particularly valuable to teachers, lighting up for them the problems of staff relationships, of their real function as the leader of a group of children in the daily work in school, and finally of the way in which, in a well-conducted school class, children can learn things from their contemporaries which even the best of teachers of the older kind could not teach them.

The small-group pattern of the conference has been found to promote :—(1) a reduction of tension and conflict ; (2) a reduction of inner resistances to understanding ; (3) a clearer comprehension of motives ; and (4) an enlargement of sympathy for the feel-

ings, values, aspirations and difficulties of those of a different culture, coupled with a recognition that there can be radically different ways of looking at things.

The application forms and the information regarding the conference may be obtained from: Dr. K. C. VYAS, Joint General Secretary, The New Education Fellowship, Indian Section, C/o. The New Era School, 17, Hughes Road, Bombay-7 (India).

Conference Office: Dr. E. A. PIRES, Secretary, Tenth World Conference, Central Institute of Education, 33, Probyn Road, Delhi-8.

N.B. Details of the Preparatory Seminar and Conference are given below.—Ed. S.I.T.

Prospectus of Preparatory Seminar and Conference

Date and Place: The Seminar (for 60 Group Leaders), 16-26 December, 1959, at the Central Institute of Education, New Delhi, provides for the exchange of knowledge and for training in group methods, both of which will be used at the Conference (for 600 participants), 28 December, 1959—6 January, 1960, at the University of Delhi.

Working Language: English.

Aims: Both the Seminar and Conference will have four primary aims: (1) to give members an opportunity of exchanging ideas and information in a stable group, in which some permanent friendships across national and other barriers will be formed, and mutual appreciation of Eastern and Western cultural values will be enhanced; (2) to demonstrate the value of small-group discussions as a teaching medium; (3) to help forward the movement towards a more integrated curriculum in the training of teachers and in secondary education; and (4) to promote a closer understanding between those engaged in the administration and practice of education.

Seminar organisation and syllabus: The Seminar will work mainly in six permanent discussion groups of ten members. Each will be in the care of a highly skilled Trainer-Lecturer who will be responsible for one of the aspects of the Conference theme as shown below:—

I. THE GANDHIAN CONTRIBUTION TO EDUCATION

Trainer-Lecturer:

Sri G. Ramachandran, Editor, *Gandhi Marg.*

(i) *Introduction:* Basic Education is part of the Gandhian contribution to education. It teaches the conventional educational skills through the natural and social environment and through productive work.

(ii) *Basic Education:* Ethical and aesthetic growth keep company with growth in technical skills and the growth of the intellect, all leading to a balanced and integrated personality.

(iii) *Basic Teachers' Training:* Basic Teachers' Training is now being carried out in the different States of India with the support of the Union Government. It lasts two years, with matriculation or the school final examination as minimum general educational qualification.

The training emphasises (1) corporate community living with all work fully shared, (2) study of the natural environment, (3) study of the social environment, (4) mastery of the graded processes of productive work in one major and one subsidiary craft including agriculture, (5) correlated methods of teaching by drawing knowledge from the natural and social environment and from the processes of productive work, (6) student self-government, (7) extension, (8) cultural, artistic and

recreational programmes, (9) a broad based subject matter syllabus, and (10) a genuinely inter-religious outlook which keeps intact basic loyalties to one's own religion.

(iv) *Individual and Social Objectives:* The objective of Basic Education in relation to the individual is a full personality development in which the intellect, skills of mind and of fingers, emotions and attitudes will be harmoniously blended. The social objective is a just, peaceful, productive, work-sharing, co-operative, well-informed and alert citizenship in a free and democratic State.

(v) *Conclusion:* These ideas are within the Gandhian contribution to education. They now apply in India and this Conference may care to discuss their applicability to other countries with suitable modification.

Gandhi expressed his philosophy of education in terms not unlike those of John Dewey: "By education I mean an all round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education nor even the beginning. It is one of the means whereby man and woman can be educated."

According to M. S. Patel, Gandhi believed that "all teaching should be carried on through concrete life situations relating to craft or to social and physical environment, so that whatever the child learns becomes assimilated into his growing activity. The school of Gandhiji's imagination will not be a place of passive absorption of information imparted second-hand, but will be a place of work, experimentation and discovery, because it will follow an activity curriculum. The child acquires his knowledge actively and utilises it for the understanding and better control of his social environment."

Thus Gandhi's concept of Basic Education is part of his comprehensive view of the place of education in man's total social living. Discussion in this group will, no doubt, range beyond the details only of Basic Education as outlined above to Gandhi's broad philosophy of education.

II. PHILOSOPHY AND PRACTICE OF TEACHER EDUCATION

Trainer-Lecturer:

Professor Ben Morris, University of Bristol Institute of Education.

(i) What does the good teacher most need to possess—expertness in his subject, some creative talent of his own, mastery of the arts of instruction, knowledge of the world and his own society, intuitive understanding of children, a critical appreciation of the history and theories of education, maturity as a human being, a living educational faith?

In what ways can and should the teacher's initial preparation cater for these needs?

(ii) What are the essential functions of a school? In what ways may these functions vary with:— (a) the nature of the local community and wider society of which the school is a part? (b) the age, sex and talents of its pupils?

(iii) How far is it meaningful to distinguish between education and training, and how may the distinction be applied in different stages of development?

Has this yet been solved in any Training Institution and if so, how?

(iv) In what way does the effectiveness of a school depend on the relationships (a) between teachers and parents, (b) between teachers and pupils, (c) among teachers themselves, and (d) between teachers and those in higher authority, e.g. heads, inspectors, administrators?

(v) What are the most effective means through which teachers may refresh themselves and continue their personal development?

III. ADMINISTRATION, SCHOOL INSPECTION AND IN-SERVICE EDUCATION

Trainer-Lecturer :

Mr. S. C. Mason, Director of Education, Leicestershire.

The following are typical questions for discussion, from which members of the group may select, and to which they will no doubt add. They are intended to be suggestive, not restrictive.

A. 1. *Administration.* How do patterns of administration in various countries differ ? Are there educational reasons for these differences ?

2. Are there areas of education administration best reserved for the Central Government and others which can best be dealt with at regional and local levels ?

3. Are there virtues in a balance of forces within the overall pattern of administration ? Can this be a safeguard to educational freedoms ?

4. Is uniformity or variety within the broad educational pattern a goal to be pursued ?

5. To what extent does urgency or limitations of finance affect patterns of administration or require more rigid controls ? How can educational considerations be given their maximum weight ?

6. How much self-government and freedom should be devolved upon the individual school ?

B. 1. What is meant by the term "efficiency" in education administration ? Should the administrator serve or dominate the school ?

2. What part do personal relationships play in education administration *vis-a-vis* schools, parents and public ?

3. What sorts of experience are to be sought in the education administrator ?

4. How far should education administrators be personally committed to or aloof from educational attitudes and theories ?

5. Since education depends fundamentally on human relations how can education administration ensure that the right person gets into the right place ?

6. How can consultation (a) with teachers (b) with other interested parties be made sufficient and effective without creating intolerable delays ?

C. 1. *Inspection.* How will the pattern of administration in each country affect the problems of school inspection ?

2. What is the scope of the work of Inspectors and to what extent will this depend on the level at which they are operating ?

3. If external assessment of the work of schools is necessary, are there advantages in its being carried out through an agency other than the one directly employing the teachers ?

4. How should Inspectors be enabled (a) to keep abreast of current ideas, research, subject material, etc ? and (b) to spend as much time as possible in schools ?

5. Is there a place for "advisers" in contra-distinction to "inspectors" who can help teachers the better by having no part in any promotion or disciplinary processes ?

6. Can any links be usefully promoted between advisory services and training colleges and universities ?

D. 1. How true is it, in regard to an inspectorate, that power corrupts human relationships ? Are there dangers in the word of an inspector being accepted as a command ? And of methods becoming stereotyped to fit in with his predilections ?

2. How can good relations between inspector and heads or teachers in the classroom be promoted ? How

can the natural fears, suspicions and anxieties of teachers be understood and largely be eliminated ?

3. Is there an art of inspection ? How far can encouragement of what is good be a substitute for discouragement of what is bad ? How can inspectors or advisers make a positive contribution to the self-confidence, integrity, and wider understanding of the individual teacher or head ?

4. What are the personal qualities which go to make a good inspector or adviser ? In what respect, if any, do they differ from those of the administrator ?

5. How can the effectiveness of inspection be judged ?

6. Are teachers the only professional people who are inspected in the face to face relationships involved in their work ? If so, why ? Can the practice be gradually eliminated ?

E. 1. *In-service Education.* What responsibilities has the employing agency for fostering the continuing education of its teachers ? Should financial aid and leave be granted for this purpose ?

2. Should Training Colleges have any continuing responsibilities of "after-care" ? What part can be played by Universities and Institutes of Education ? What contribution can be made by teachers' professional and other Associations ?

3. Should the salary and/or promotion structure provide incentives for higher or wider qualifications ?

4. What special obligations have employing and other agencies towards the newly-appointed teacher ?

5. What forms should In-service education take ?

6. Does the nature of the teacher's work make it necessary for him to have special opportunities for refreshment of his personality ? If so, how can this need be met ?

IV. EDUCATION IN HOME AND SCHOOL FOR FULL RESPONSIBLE LIVING

Trainer-Lecturer :

Professor Abdul Aziz El Koussy, Technical Adviser to the Ministry of Education, Egypt.

Some people think that full responsible living is best attained through training the young to shoulder adult responsibilities and inculcating in them the highest adult moral values ; devotion to truth, altruism, . . . etc. To what extent is this true ? And if it is not, how then can we educate the young for full responsible living ? Responsibility requires initiative, ability, conviction, freedom and interest. It also implies awareness of self and of others. A continual change at the present day is taking place in all such concepts. While the world is getting smaller, responsibility is getting greater.

We must take into consideration the psychological characteristics of the young (motives, attitudes, interests, abilities . . . etc.), the characteristics of the ever-widening community and the requirements of what we might call a good participant in full responsible living.

The areas of responsibility seem to be self, family, work and community. What are the requirements for each and the necessary balance ? Within these are variations and changes, healthy and unhealthy conditions; conflicts and agreements.

What are the functions and characteristics of a good home, a good school ? What kind of relationship should there be between home, school and community ? The roles of parents, teachers, children and the community ? Questions of discipline (control and freedom) in matters such as money, clothes, friends, learning, success and failure, future, . . . etc. Questions of affection and respect. Questions of security within the family, within the school and within the community.

Parents as teachers and teachers as parents. Both parents and teachers are responsible for bringing up the young so that they can realise full responsible living. Training parents and teachers for such functions.

V. THE PLACE OF THE SCIENCES IN MODERN EDUCATION

Trainer-Lecturer :

Professor J. A. Lauwerys, University of London Institute of Education.

The problems to be studied and discussed will be selected from the list given below in accordance with the wishes of the group.

(i) What is the nature of science ? How does it differ from and overlap with philosophy, religion and art ? Is it a purely empirical activity ? What is meant by 'scientific method' and 'scientific attitude' ? Can these be taught ?

(ii) What are the social functions of science ? How far is it essential, for the successful industrialisation of a country, to spread widely some understanding of science ? How can this best be done ?

(iii) What contributions to individual development are made by the learning of science ? Do these vary according to the kind of science learnt —e.g. physics or biology ; pure or applied science, etc. ?

(iv) How should science be presented to children and young people so as to evoke maximum activity ? How should the results of the teaching be evaluated ? How can teachers make good use of commonly available materials and resources in their school work ? How can a very simple laboratory be established using only the simplest materials ?

(v) What should one aim at in training future teachers of science ? What should be the content of science courses in training colleges and what methods should be used ?

(vi) What is the intrinsic value to the personality of finding out why ? The psychological significance of knowing how and why ?

VI. THE CONTRIBUTION OF THE ARTS IN MODERN EDUCATION

Trainer-Lecturer :

Dr. Mulk Raj Anand, Scholar and Author.

The gigantic and often beneficent forces of industrialisation tend, throughout the world, to shift the emphasis from man as a creator to man as a routine hand at the machine.

Education, which might have preserved the integrity of the individual and encouraged his creativeness, has, through the emphasis on specialism and merely conceptual knowledge, contributed to deprive him of his wholeness.

The teaching of humanities has, therefore, to be reorientated,—from the general concept of the arts to making creative art a central force.

The Seminar might thus concentrate on the following problems :—

(i) Is there a crisis in modern education ? If so, is this due to the realisation of the need for creative education as against the knowledge-imparting, utilitarian, mechanical teaching persisting from the 19th century ?

(ii) Is modern education tending to deprive man of that integral freedom supposed to be the basis of human personality and the foundation of character ? Is it likely that the repressive and suppressive elements in current education destroy creativeness, and therefore attack the root from which human awareness springs ?

(iii) Is it possible to encourage wholeness by putting 'art' (as against 'the arts') in the centre of all educational effort ? It is likely that the picture precedes the idea in human development and that pictorial imagination comes before conceptual understanding.

If this is true, then is there a need for the thorough revision of all teaching ?

(iv) In the opinion of many educationists, as well as the basic love elements in a child, there is the dual drive towards 'doing and possessing'. The drive to do or create, incipient in the biological urges of early childhood, is often destroyed by the pressure of rote learning, while the second, the urge to possess, is narrowed in our debased and backward societies into the amassing of property and the exploitation of others. Is it possible that a better education can preserve and expand the creative urge and make possession disinterested and social ?

(v) 'Learning by doing' helps to release thought and feeling at the level of sensitive experience of outer forms, in alliance with inner rhythmic vitality. Drawing or the dance, for example, in early childhood, make for more intense realisation of surroundings as well as happiness and integral vision and calm in the mental life. The encouragement of hand and eye in early childhood also seems to enhance awareness of life. Later, the comparison and contrast, observed in nature study and craft work, sharpen the critical faculties. The training, in freedom, of the child to listen to sound and abandon himself to forms of all kinds, creates the loving desire for the higher expressions of poetry, music, architecture, sculpture, painting, etc.

(vi) The urge towards creativeness being a universal tendency, the recognition of the unity of mankind through creative work seems to be easier than through ideological controversies and discussions. The unity in diversity of mankind, and co-existence, rests on the emphasis which the new education gives to man's artistic creations. It may be easier to relate individuals of different climate and nations with various traditions through aesthetic and creative consciousness. The love forces of civilisation may triumph over the hate forces, through the realisation that all diversities meet in art.

(vii) The freedom of the individual to 'become', and to belong to other individuals and groups in the world may be ensured against all the degrading influences of conflict and war, by the emphasis on the integration of personality. The free individual will then have a higher idea of his right and his responsibilities, because his freedom will be based on the recognition of creativeness as the highest value, *against* destructiveness and *for* the expression of human emotions, aspirations and thought at the level where calm contemplation becomes possible. The state of 'becoming' of the individual, being the search for balance in the noblest traditions of both Asia and Europe, the emphasis on the whole man, may well become the corner stone of understanding between East and West.

NATURE OF PREPARATORY SEMINAR

This Seminar is in-service training for those engaged in teacher training, secondary education, and educational administration. Each participant will choose one of the subjects listed above for study during the Seminar, and will be responsible for leading a group in it at the ensuing conference. As each group will be limited to ten members, each participant will have ample opportunity of expressing his own views and all will increase their knowledge, and receive experience which they will put into immediate practice.

This method of training is designed to show the link between subject matter and the process of learning. The topics have been chosen with a view to helping all members in their daily work, whether as teachers, head teachers, teacher-trainers, inspectors of schools, or administrators. To all these, relationships and communication are of daily importance. For each of them it is important to recall and reflect upon his own experience, and to see the relationship of this to the experience of those with whom he has to communicate. Consideration will also be given

to the shorts of experience which enable a teacher to teach children.

Purpose and nature of the groups: The small-group pattern of the Seminar and Conference has been found to promote: (1) a reduction of tension and conflict; (2) a reduction of inner resistances to understanding; (3) a clearer comprehension of motives; and (4) an enlargement of sympathy for the feelings, values, aspirations and difficulties of those of a different culture, coupled with a recognition that there can be radically different ways of looking at things.

The NEF, both in international conferences and in the internal working of its national sections, has arrived at a way of working which seems to be particularly valuable to teachers, lighting up for them the problems of staff relationships, of their real function as the leader of a group of children in the daily work in school, and finally of the way in which, in a well-conducted school class, children can learn things from their contemporaries which even the best of teachers of the older kind could not teach them.

Naturally these benefits do not accrue from merely dividing up the membership of a conference and setting them to work in small rooms with or without a topic. The success of such groups depends on the quality of the leadership given them. Great care has therefore been exercised in the appointment of the six Trainer-Lecturers noted above. These leaders are permissive in that they have no personal achievement in view, and yet have sufficient experience and knowledge from which to explain to their groups the factors that are holding back their deliberations, and clarify for them as the work proceeds the real achievements of the groups from day to day. They will try to ensure that 'the authority of those who teach' is not 'a hindrance to those who wish to learn'. It is hoped that most of the participants will learn how in their own subsequent work they can evoke from a group, of whatever age, the collective wisdom and experience of all its members.

Group members should discover two not obviously compatible facts: that their own thinking and experience, even if not eloquently stated, can make a real contribution to the thinking of the group; and that every other member's contribution, even from those people whom they would be inclined to expect to be of a far higher order or of a very much lower one, does contribute to the thinking of the whole if given a chance to do so. And finally, that where the thinking and feeling of a group is running clearly, new ideas and new solutions, even of the thorniest problems, do emerge.

MEMBERSHIP OF TRAINING SEMINAR

Membership of the Seminar is by invitation from either the Government of India, Ministry of Education or the New Education Fellowship. No charge will be made to participants for the training course. They will be accommodated free during the whole period. Costs will be defrayed from a grant-in-aid provided by the Government of India and from funds given to the New Education Fellowship for this purpose by UNESCO, a number of educational Trusts, and private sources. Governments and other Authorities nominating potential Seminar members are however asked to pay their travel costs. It is expected that approximately two-thirds of the members will come from the 'East', one-third from the 'West'.

Further information and Conference application forms from: the Secretary, New Education Fellowship Headquarters, 1, Park Crescent, London, W.1; the Secretary, N.E.F. Bombay Section. The New Era School, Hughes Road, Bombay-7; the Secretary, N.E.F. Conference Office, Central Institute of Education, Probyn Road, New Delhi.

OUR BOOKSHELF

The Mike and Mandy Readers :
No. 9. *The Light on Lion Rock.*
No. 10. *The Man on Check Trousers*
By Marjorie Durward. (Thomas Nelson & Sons, Edinburgh. Price 2 sh. each.)

These books in the series continue the publishers' aim of providing reading material to backward pupils in primary schools. The first eight were reviewed in this journal as and when they were published and received for review.

Comparative Education (for Students and Educationists) : By Dr. L. Muckerjee. (Kitab Mahal : Allahabad, Bombay and Delhi. Price Rs. 7.50.)

The book is very useful for students of B.A., B.T., B.Ed. or L.T. in different stages. It covers the course prescribed for students of Education by various universities. It seeks to give its readers a wider outlook of the educational practices of other lands as well as increasing an insight into the historical forces that have created them.

Hindu Gods and Hidden Mysteries : By Govind Krishna Pillai. (Kitab Mahal. Price Rs. 4.)

In the unfolding of the mysteries enveloping the conception of Hindu Gods, the author helps the reader to see with a clearer vision and greater appreciation the Gods and their mysteries than ever before.

Meeting the Challenge : Published by Orient Longmans for the Association of Heads of Anglo-Indian Schools, West Bengal.

This booklet is a report on the Impact of the Mudaliar Commission on the Anglo-Indian Schools in West Bengal. The methods adopted by the Heads of Anglo-Indian Schools in bringing their educational system in line with the main recommendations of the Mudaliar Commission, without sacrificing their characteristic features and strengths, will provide a *stimulus* to other secondary schools in India which are making similar attempts to implement some or all of the practical, far-reaching and progressive recommendations of the Secondary Education Commission's Report.

Receipt of the following publications is thankfully acknowledged :

1. Fundamental and adult education (Vol. XI, No. 1).
2. New Education, June 1959.
3. Board High School, Krishnagiri —Magazine, 1959.
4. Islamiah High School, Melvisharam—Magazine, 1958-59.
5. Commonwealth Today, No. 67.

FROM OUR ASSOCIATIONS

SRI SARADA HIGHER ELE. SCHOOL, MAMBALAM

The Founder-Manager Sri N. Venkataraman, was "at home" to the staff, in connection with his 48th birthday on 5-8-59.

The staff of Sri Sarada Higher Ele. School held a meeting to felicitate the Founder-Manager of the above school, on his 48th birthday celebration.

Mr. N. Venkataraman was pleased to announce that there would be no cut in the emoluments of the teachers, though the school was working as a fee levying one, foregoing the Government Grant. On the other hand, the usual increments would also he given.

The Members of the staff are very much indebted to the Manager for his broadmindedness and for his interest in the upkeep of the staff. The members pray the almighty to give him a long life of prosperity. The teachers are fortunate enough to serve under him.

SOURASHTRA SECONDARY SCHOOL, MADURAI

The Staff and pupils of the Sourashtra Secondary School, Madurai, celebrated the 12th Independence Day on Saturday the 15th instant at 10-35 a.m. with Dr. R. L. Hanumanthan, M.B.,B.S. Medical Officer in the chair.

After prayer and pooja, Sri R. Ramasubbu, B.A., B.T., Headmaster, welcomed the gathering. Sri M. R. Ramiah, B.A., L.T., D.P.E., Honorary Secretary of the School Executive Committee hoisted the National Flag. In a brief speech, he traced the importance of the Independence Day Celebration and also reviewed the country's progress within 12 years of Independence.

Dr. Hanumanthan speaking next, dealt on Gandhiji's services to our Country's freedom. He advised the pupils to take new pledges on this happy day to observe the Gandhian ideals of Speaking the Truth, Obeying the parents, teachers and the elders and Practising simple ways of living.

THE TEACHERS' ASSOCIATION, THE MIDDLE SCHOOL, THIRUVANAIKOIL

The Annual meeting of the Teachers' Association, The Middle School, T. V. Koil was held on Friday the 3rd July 1959 with Sri G. Krishna Ayyengar in the chair. The Secretary read a report of the work of the Association 1958-59. He made a special mention of three delegates attending the State Educational Conference at Salem. A special award of "Good Conduct Prize" was given by the Association from its funds.

Sri S. Narayanan was elected Secretary unanimously. Sri M. R. Srinivasan and Sri C. Srinivasa Raghavan were elected as Assistant Secretary and Auditor respectively. The budget for the year 1959-60 was framed and passed.

An election of the School Pupil Leader for 1959-'60 was held on 9-7-'59. All the pupils — 450 boys and girls went to poll. Mr. Govindakutti of III B. was elected S. P. L. defeating three contestants. Miss Jayalakkshmi of III A. was elected S. P. L. for girls defeating three contestants.

The election was conducted as a model on proper lines.

GOVERNMENT ORDERS & NOTIFICATIONS

EDUCATION DEPARTMENT

From

The Director of Public Instruction,
Madras.

To

The Secretary,
The South India Teachers' Union.
Madras-28.

L. Dis. No. 1024 L1/59,
dated 14-8-'59.

Sir,

Sub :—Education — Retirement of School Teachers.

Ref :—Your letters dated 28-7-'59 and 31-7-'59.

The orders issued in G. O. Ms. No. 249, Education, dated 9-2-'59 are applicable to all teachers who retire from service in the course of the academic year before the school closes for the summer vacation (i.e.) either at the beginning or in the middle or before the end of the school.

Yours faithfully,
(Sd.) S. PALANISWAMY,
For Director of Public Instruction.

DEPARTMENT OF HEALTH, EDUCATION AND LOCAL ADMINISTRATION

[EDUCATION]

Amendments to rules relating to Provident Fund for teachers in non-pensionable service.

(G.O. Ms. No. 1605, Education, 29th July 1959.)

S.R.O. No. C-132 of 1959.

The following amendments to the rules relating to the Provident Fund for teachers in non-pensionable service is published :—

AMENDMENTS

In rule 12 (c) (i) of the rules relating to the Provident Fund for teachers in non-pensionable service the existing Note shall be numbered as Note I and the following shall be added as Note II, namely :—

"If the premium due on a policy assigned to Government has been paid by the subscriber and application for withdrawal from the fund towards that expenditure is made to cover the amount already so paid by the subscriber, the withdrawal may be sanctioned, provided the subscriber applies in the form of Appendix "H" along with Savings Bank Pass Book and premium receipt."

For rule 12 (d) of the said rules the following rule shall be substituted, namely :—

"(d) If the policy is not assigned and submitted to the District Educational Officer within the said period of three months or such further period as the District Educational Officer may, under clause (ii) of sub-rule (b) above, have fixed, or if the premium receipt is not submitted as specified in rule 12 (c) (iii), any amount withdrawn from the Fund in respect of the policy shall forthwith be paid by the subscriber to the Fund or in case of default be ordered by the District Educational Officer to be recovered by deduction from the emoluments of the subscriber by intalments or otherwise."

P. K. HANUMANTHA RAO,
Deputy Secretary to Government.

DEPARTMENT OF HEALTH, EDUCATION AND LOCAL ADMINISTRATION

(EDUCATION)

Amendment to Madras Teachers' Contributory Provident Fund-Insurance-Pension Rules.

(G.O. Ms. No. 1834, Education 7th September 1959.)

S.R.O. No. C-143 of 1959.

In the Madras Teachers' Contributory Provident Fund - Insurance - Pension Rules, 1958 in rule 9, for the second proviso, the following shall be substituted, namely:—

"Provided further that a trained teacher who, having attained the age of compulsory retirement as defined above prior to 1st April 1955 or 1st April 1958, as the case may be, was actually in service in the same or in any other school on 1st April 1955 or 1st April 1958, as the case may be, shall be eligible for pension subject to the condition that service put in by him beyond the date on which he attained the age of 60 will not be reckoned for purposes of pension."

S. VISVANATHAN,
Secretary to Govt.

PUNARNAVA—A HERB FOR TREATMENT OF EYE DISEASES

Punarnava, a herb, found commonly all over India, has ushered in a new era in the treatment of eye diseases.

The herb has proved efficacious in visual troubles that were regarded incurable so long. Yet, the herb is so cheap that four seers of it would not normally cost more than an anna.

In many cases, it has made the use of glasses, whether having plus or minus power unnecessary.

The application of the herb has disproved the existing belief that glasses, especially of the convex variety, once adopted, can never be eliminated. In a large number of such cases, normal vision has been restored by the use of the herb.

The Ayurved Research Council, with headquarters in Delhi, experimented with a large number of preparations for treating eye troubles during 1958 but Punarnava proved the best of the lot. Its juice is to be applied to eyes after soaking it in the powder of another herb known as Vimal Joti.

According to the former Adviser in Indigenous Medicines to the Government of India the greatest authority on Ayurveda the secret of his normal vision at the age of 60 is the use of Punarnava. The President of the Council, Kaviraj K. L. Khetal also tried it personally. The specific reduced the power of his glasses from + 5 to + 2.50. He has been wearing glasses for the past eight years.

The A. R. C. is planning to open centres in the big cities where the specific will be distributed free.

Many important ophthalmic hospitals of the country are re-examining the therapeutic value of the herbs. Such institutions include Pendra Road Sanatorium, Jalan Free Eye Hospital, and Sant Parmanand Blind Relief Mission.

The U. P. Government is planning to use the herbs in State Ayurvedic Hospital, Lucknow and the Bharat Sewak Samaj, Muzaffarnagar, is arranging to distribute it in their various centres.

On this success Kaviraj Khetal and other office bearers have received thousands of congratulatory letters from every nook and corner of the country as also from abroad.

EDITORIAL

House Rent Allowance:

We are pained to note that the Government have been very reluctant to issue orders on the question of House Rent Allowance to Teachers. Our Annual Conferences have been repeatedly requesting this amenity. They are only asking that teachers in non-government schools should be paid house rent allowance under the same conditions and terms as are applicable to teachers in Government schools. In urban areas, housing is a very difficult problem and teachers have often to live far away from the school and even then pay heavy rent. Their emoluments are not adequate and this additional charge on house rent is proving a great burden.

Government has recognised this difficulty and have sanctioned such allowance to its employees. Teaching is an essential social service and Government is responsible for providing this service. That non-Government organisations have come forward to help Government in the discharge of its responsibilities can be no excuse for treating the employees of the non-Government institutions on a different category.

Teachers are losing patience and are getting excited over the reluctance of Government to accede to their just request for relief. They are restive and begin to feel that with the elections coming Government will respond only to strong agitation and demonstration. If they should be forced to invite public attention to this grievance, much harm will result to the Education of the children. We appeal to Government to take a just and realistic view of the question and pass early orders sanctioning the payment of House Rent Allowance to employees in all non-Government educational institutions.

Priority for Education:

It is gratifying to learn that the President of the Union has invited the attention of the Government of India to the growing deterioration in educational standards and for the need to improve quality. We are also glad that the Ministry of Education has circularised to all State Governments on the importance of giving immediate effect to the many recommendations for improving standards in education and reform particularly in the field of Basic and Secondary education. Half-hearted attempts at the adoption of the Basic method in our primary schools and the go-slow policy in vitalising our secondary education and in the introduction of the comprehensive scheme of studies suggested by the Secondary Education Commission, has not only tended to create confusion and uncertainty but to a definite lowering of standards too. We do hope that the President's concern will be shared by those responsible for the administration of education in the various States.

The usual story of not having adequate finance, we have come to believe, is only a lame excuse for inaction and indifference. A sense of urgency has to be created in those responsible for State Educational Policies and the Central Government instead of adopting the present policy of tempting the States to action with promise of financial assistance hedged in with condi-

tions and for limited projects will not help. It has only created a bartering atmosphere. What is needed is a bold policy for the whole of India and the Centre assuming a definite share in the total expenditure. In this the leadership of the Central Ministry of Education will be of great value.

This is the time when Teachers' Organisations can bring effective public pressure on the Government on the need for measures to improve standards in Education and to show how that improvement may be effected.

The needs of the country demand that this subject should be given the highest priority as all other measures would get wrecked on the rock of incompetency and inefficiency.

The World Confederation of Organizations of the Teaching Profession:

The Eighth General Assembly of the World Confederation of Organisations of the Teaching Profession was held in the spacious Hall of the new home of the National Education Association of America in Washington D. C. from July 31st to August 7th, 1959. The main theme of the Conference was "Mutual Appreciation of Eastern and Western Culture." This is the subject matter of a major project of the UNESCO. The W.C.O.T.P. issued a questionnaire to all its national members and Miss Sarah Caldwell, on behalf of the Executive, studied the replies and prepared a masterly synthesis of the replies and presented the same to the Conference. The Conference then divided into four groups.

1. Preparation of Teachers.
2. Curriculum — Teaching materials and methods.
3. Promotion of family and community support and co-operation.
4. Action by International Bodies—both governmental and non-governmental.

The group discussion resulted in several recommendations which were then examined by the Resolutions Committee of the Conference and presented to the General Assembly which adopted them unanimously.

Sir Ronald Gould in his masterly address to the Conference stressed the importance of right education as a means of appreciation and integration of the different cultural values so as to emphasise the dignity of man and improve standard of life in all parts of the World. He clearly stressed that Education should be purposeful and while there may be variations in such purposes in different countries according to their different needs, the ultimate goal of achieving a satisfactory life should be always kept in mind. He declared that "Teaching is a vocation—a profession which involves the highest dedication to ideals and causes greater than ourselves". In the end he said:

> "Let us then take this message back to the three million teachers we represent in our own countries. Let us urge our colleagues to re-examine their theories and their practices. Let us encourage them to dispel ignorance and misunderstanding, to root out fear and suspicion in all of the many millions of children entrusted to their care. For the challenge of a world divided and sub-divided by indifference, misunderstanding, fear, selfishness and greed can only be met by making men better. To that supreme task let each of us today dedicate himself afresh."

Along with the Conference there were several special meetings. The Asian delegates met in a three-day

session to consider the Report of the Asian Committee. The African delegates discussed the Report of their preparatory commission while the South American delegates had a Seminar on problems connected with organisations of Teachers in Latin America and their relationship with the W.C.O.T.P.

The specialised Committees, — Education of the Handicapped, Physical and Health Education, Rural Education, Technical Education and Educational Journalism had their sittings and conferences. An Adult Education Conference was also held under the auspices of the Conference.

The National Educational Association played the hosts and had made excellent arrangements for the delegates and for a successful session of the Conference. All their great resources were placed at the disposal of the W.C.O.T.P. The President of the N.E.A., Miss Ruth Stout and the Secretary-General, Dr. William G. Carr deserve the thanks of all the delegates for the personal attention they paid to every detail of the Conference. The N.E.A. dinner to the Conference delegates and Observers and the Friends Night when delegates were entertained by hosts (American Teachers) were highlights of the Conference.

We are glad that our former President Sri S. Natarajan has been re-elected unanimously Vice-President for a period of two years.

We shall be publishing a detailed account of the Conference in our next issue.

ST. MARTIN'S LIBRARY

		Rs.	nP.
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